[Western Protectorate]

565 Most of them are nomads moving over their areas
221 in search of water and fodder for their animals. They are of con-
182 siderable economic importance in the life of the country, as the
463 carrying trade is in their hands. They have a reputation for main-
577 taining their agreements wth their neighbours and never violating a pledged agreement. If an individual makes any undertaking on behalf of his section or family, his people fulfil it: "He who seeks refuge with them, though he may be a murderer, is sheltered and not surrendered even if they fight in his cause."

628 If a man is killed in war, his kinsmen take retaliation for him.
682 A man who has slain many is regarded as a debtor and his debts are payable, life for life, by the lives of any of his tribe. If a man kills another in peace time, the debt can only be paid by his own death or by that of one of his kinsfolk. If it is not thus liquidated, a feud starts between the murderer and his kinsfolk and the kinsfolk of the murdered man. The violation of an undertaking is a charge on the whole tribe, and if they do not associate themselves with the violation they must force the violator to prove his innocence
[685] or rise against him. Loots are settled by the payment of goods or cash to the value of the loot taken, but claims for blood are never paid. "You may at this day find a grandson, whose father had died before the claim was settled by retaliation, making a claim for the blood of his grandfather killed forty years before."

411 It is worth remarking that there appear to be fewer firearms
531 in the eastern part of the Protectorate than there are in the western. There also seem to be many less modern weapons. It is possible that many of the firearms are more effective than they appear to be, as the Hadhrami decorates his weapon more than his western neighbour does, and fixes on to the butt a rounded piece of wood, sometimes covered with skin. These features make the rifle more reminiscent of the old matchlocks.

Townsmen.

565 The townsmen of the Hadhramaut are derived principally from
142 80 families who migrated from 'Iraq with Seiyid Ahmed bin 'Isa,
[173] and the following are the principal families.

In Tarim: Āl bin Diyāb, head of the family, Ahmed 'Ali bin Diyāb; number of the members of the family said to be important, 30, total, 50. Āl Dahruj, head, 'Ubeidillah; important members, 40, total, 100. Āl 'Ubeid Yamāni, head, Sa'id Heimid; important members, 200, total, 1,000. Āl Bā Hamāla, head, 'Ali Sa'id; important members, 50, total, 60. Āl Bā Sunbōl; important members, 60, total, 120. Āl Bā Sabih, head, Mubarek 'Ubeid Bā Salih; important members, 50, total, 100.

In Seiyun: Āl Bā Shagheiwan, head, Hadi Salih; important members, 20, total, 60, Sa'id 'Abdulla; one important member, total, 14. Bā Fadhl; important members, 5, total, 30. Bā Baja; important members, 15, total, 120. Āl Hasan; important members, 40, total, 90.

1/2 [The Hadhramaut tribesmen -- Analyst]

and within the area round them demarcated by white pillars. Any murder or loot in these areas is regarded as an offence against Government. Murderers of Beduins, subjects, soldiers, or slaves, are liable to death in these areas, and apart from restoration of loot, thieves are liable to imprisonment, deportation, or amputation of the hand.[1] If an individual contracts debts with any of the subjects of Government and absconds, the Government arrests any available member of his tribe and forces him to pay the debt. Routes between Qu'aiti towns are also sacrosanct and carriers may not be made the targets of blood feuds on them. The Qu'aiti is enabled to enforce these measures by his control of the ports and important markets.

Government Finance.

The financial year coincides with the Muhammadan year, i.e., it begins with the 1st Muharram and ends with the 29th Dhu'l Hijja. The year 1353 began on the 16th April 1934, and this report must be taken to cover the period up to the 29th Dhu'l Hijja 1352, i.e., 15th April 1934.

Revenue and Expenditure.

The annual Qu'aiti revenue at present is stated in the annual Aden Administration Report to be Rs.12,50,000 but it appears to me that seven lakhs is a more probable if rather conservative figure. It is based on figures given for Mukalla, Gheil ba Wazir and Shihr (Rs.6,30,000), and on other figures given for the Du'an province and for Shibam. I have no figures for the Hajr province which includes the rich Meifa lands. The excess of revenue over expenditure is said to be about one third.

The expenditure on all public services, except His Highness the Sultan, is said to be Rs.3,00,000 *per annum* in Mukalla and Shihr. His late Highness drew officially Rs.72,000 *per annum* but, I was told, " no one knows what he really spends ". The following are some of the principal items of expenditure :—

Defence. Mukalla only, soldiers and slaves.	Rs.2,04,000 *per annum*. The total is perhaps Rs.2,25,000.
Tribal subsidies	Rs.12,000 *per annum* (formerly Rs.36,000 to 48,000 *per annum*).
Education	Rs.6,000.
Medical and Public Health ...	Rs.5,500.
Customs	Rs.10,000.
Du'an province	$21,000.
Shibam	more than $12,000.

[1] I am told that, as in certain other parts of the Protectorate, this Qu...anic penalty is no longer enforced.

* [in the Qu'aiti free towns -- Analyst]

Justice.

In Mukalla there are three courts. (1) The Sharia court, which is presided over by three Qadhis. It has also an appellate jurisdiction from other Qadhis in the country. They try all cases according to Sharia law and certain criminal cases are therefore excepted from their jurisdiction, as mutilation and some other Quranic penalties have been abolished. (2) The Hakm as Suq, which is presided over by a police magistrate who is also in charge of the slave police. He tries small cases and can imprison up to twelve days. These sentences are served in the court building which is also the station of the slave police. (3) The Hakm ad Dola, the *Wazir's* court. Here are heard important criminal cases, important civil cases, bankruptcy cases, and cases in which there is not sufficient evidence for the Sharia court.

There is no commercial court, but if a merchant goes bankrupt his creditors among the merchants gather together to arrange a settlement. In important civil cases the *Wazir* selects a committee of merchants as assessors who examine the cases and report to him. There are no pleaders before the courts. Provincial governors have jurisdiction to settle all cases in their *liwas* but there is an appeal to Mukalla. There are Qadhis at the bigger towns of the interior such as Shibam.

Police.

Organization.

In Mukalla the total strength of the uniformed police is 60; that of the plain clothes slave police is 33. The uniform consists of a dark blue tunic and shorts with a leather belt bearing a brass buckle in front, and a red fez. They are equipped with rifles, but only the actual sentry outside a station carries one. The slave police wear a police belt over their ordinary clothes and carry daggers. There is a Jemadar, one Havildar, one Corporal, and two Lance-Corporals. The headquarters of the uniformed police are at the Customs end of the bazaar. There are several other small police-stations in the town.

Distribution.

In Mukalla 30 uniformed police are on duty by day and 10 at night, these latter being reinforced by 20 plain clothes slave police. The uniformed police man the Customs where a detachment is on duty for seven days, each man being relieved every 24 hours. Thirteen of the slave police are on duty at the station of the Hakm as Suq. The peculiar function of the slave police is to deal with armed offenders. Otherwise both bodies of police appear to have the usual functions. There are a few police in Shihr but none in the interior.

Crime.

From information obtained it would appear that murder cases are now practically non-existent. Murderers are executed with a dagger plunged into the supra sternal notch.

1: Ingrams G-5 (1934-35)1936 MM2 Hadhramaut MM2

The following is the order of importance of the four paramount Chiefs of the Sei'ar tribe : Yeslam bin Muhammad bin Jerbū'a of the Āl Hātim, Tanāf bin Seheil bin Rumeidān of the Āl Hudeib, the Āl Qarwān, and the Āl 'Ali, 'Abdulla bin 'Aun bin Mulhī of the Āl Mulhī, and 'Ali bin 'Aita bin Tarim of the Āl Bā Rūh and the Āl Bāqi Msellem. Yeslam bin Muhammad is said to be far and away the most powerful of the Sei'ar chiefs.

The Sei'ar are descended from the tribe of Kinda and they claim Aswad al Kindi as their ancestor. On account of this descent the Āl Mahfudh are sometimes included with them. Their country, an inhospitable waste of barren plateaux scored with unfertile wadis, lies north of the main wadi and stretches west to Wadi 'Abr. It is called simply Reidat as Sei'ar.

They told me their neighbours are, on the east, 'Awāmir and Kathīr, Manāhil and Mahra, Zabeini, on the north, Kathīri as Sufian, Harawiz, Mahra, Zabeini, Rawashid, Murra, Yām, and on the west, Daham, 'Abīda, Marādā, Hammām, Bal 'Ubeid, Kurab. The very names tell how far afield they roam and raid. They are the wolves of the desert and steppe, and pariahs to the wadi folk living south of them, for they raid into the Minhali country on the east and the Hamumi and 'Awābitha on the south. Philby mentions them raiding far into the sands to Bir Fadhil, to Sharma, and possibly going to Hadbat abu Khasba. Bertram Thomas speaks of them raiding the Qutun, a section of the Qara tribe, and raiding a Mahra encampment at the waterhole of Andhaur. He also says they raided as far north as the region of Umm Malissa and that Sei'ar is a word of terror to the Rashid and the southern Murra. The Nahd let them visit their markets through fear only, and they are an ever present danger to small unguarded parties of travellers, whom they have interrupted up to Ghadīr al Milib in the Wadi Du'an. Having no settled habitat they are hard to punish and have always proved elusive and wary. When travelling in small numbers outside their own country they choose the byways and travel by night, for owing to their habits every man's hand is against them. The only places at which they appear openly are Shibam where they behave themselves, and Meshhed during the time of the annual *ziyara* in the month of Rabi'I Awal when they sell their camels. But their hardier neighbours do not let them have it all their own way and the Manāhil, for instance, give them as good as they get. If they raid far they are also raided from afar, as witness the case of a young warrior of the Southern Ajman from the neighbourhood of Kuwait, who, proceeding to Nejran in the winter of 1934-5 to espouse a Yām damsel, raided the Sei'ar on the Hadhramaut borders on his way home and took five of their camels to Kuwait.

They have monthly truces among themselves, never longer; sometimes they will make new ones, sometimes they fight. I was

21: Thomas T-5 (no date) 1932 MM2 Hadhramaut MM2

a sort of christening ceremony which we perform on ships with the cooler and more fragrant blood of the grape. The custom in Oman when a new house is finished is for the prospective occupant to slay a sheep on going in. He dabbles his hand in the pool of blood and smears the door-posts. This custom is also observed in the plain of the Dhufar during actual building operations. The meat is eaten by the builders themselves and the blood is smeared indiscriminately over the walls. On the completion of the house, the incomer dashes two hens' eggs on the threshold, two on the stairway and two on the upstairs doorway. This is anathema to the mountain dwellers, who in any case have no houses, but chiefly because the hen and all other bird flesh and birds' eggs are with them taboo. It would be the greatest insult to place such things as food before the non-Arabic speaking tribesman of the mountains.

LAW AND DISPUTES.

As in most tribal societies in Arabia, *hukm al kauz*, or a code of ancient sanctions, is the law. The *kauz* is a wise man of the tribe. Not infrequently his is an hereditary office, occasionally the *kauz* is the shaikh of his tribe. Shara law, i.e. holy law in Oman and elsewhere, is the law of the coastal townships. Outside them it will be resorted to in cases of matrimony, and sometimes of divorce and inheritance; in disputes or crime cases scarcely at all. That is the province of the *kauz*. The same is true of these South Arabians. The Shara or holy law is distasteful to these people and can only be imposed even along the coast by government force. Their own code varies considerably from the code of Oman or that of Hadhramaut, showing evidences of exclusive origin. They have a passionate attachment to the eye-for-an-eye idea, the need of making the punishment fit the crime. An example, told me by the Wali of Dhufar as having taken place last year is as follows: "X" was going on a journey into the "Y's" country and took a *rabia* from "Y." On arriving there the sacred law of protection was transgressed and "X" found himself wounded with a bullet through the fleshy part of his thigh. A *kauz* heard the case and decided that "Y," the innocent party but member of the offending tribe, must submit to the infliction of a similar wound as that which "X" had sustained. For this purpose a piece of stick was brought and sharpened skewer fashion. This was thrust into "Y's" leg and a bullet was threaded and drawn in its path. By local canons "X's" grievance was removed.

In Oman the abuse of the *rabia* would be followed by war between the two tribes unless the offended party agreed to the ruling of the *kauz*, when he would receive from the offenders *Laum-al-wijh* (blame of the face), which is usually assessed at 400 dollars. Murder, which in Arab tribal societies is almost invariably settled by blood-money which varies between 400 and 1,000 dollars (or rather its equivalent in kind), in these Qara mountains is assessed prodigiously high, in theory something like 5,000 dollars, which may take a lifetime to pay off, but is most usually complicated by a vendetta. The murdered man may be poor, so that his close relatives will in any case be impoverished, but collections are made from each and every member of the tribe, who as a point of honour or from inescapable custom, must bear the brunt.